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The present Information Circular covering the language situation in East Africa has been prepared as a bibliographic reference tool for specialists, universities, and libraries. The introductory section describes the work of EARIC (East African Research Information Centre), which is sponsored by the East African Academy and financed by the Ford Foundation. This first section also includes notes for the user, information on obtaining the works listed, and further sources of information. The second section summarizes the language problems in African development for the general reader "who is interested in the topic but has no time to look up the original sources." The third section comprises a bibliography covering African, European, British, and American publications from 1964 to 1967. Appendixes include statistics on Bantu/Non-Bantu speakers in Kenya, Tanzania, and Uganda; a glossary of sociolinguistic terms used in this work; and an extensive listing of publishers' addresses in Africa, North and South America, Asia, Australia, and Europe. See related document AL 001 942, EARIC Information Circular Number 1. [Not available in hard copy due to marginal legibility of original document.] (AMM)

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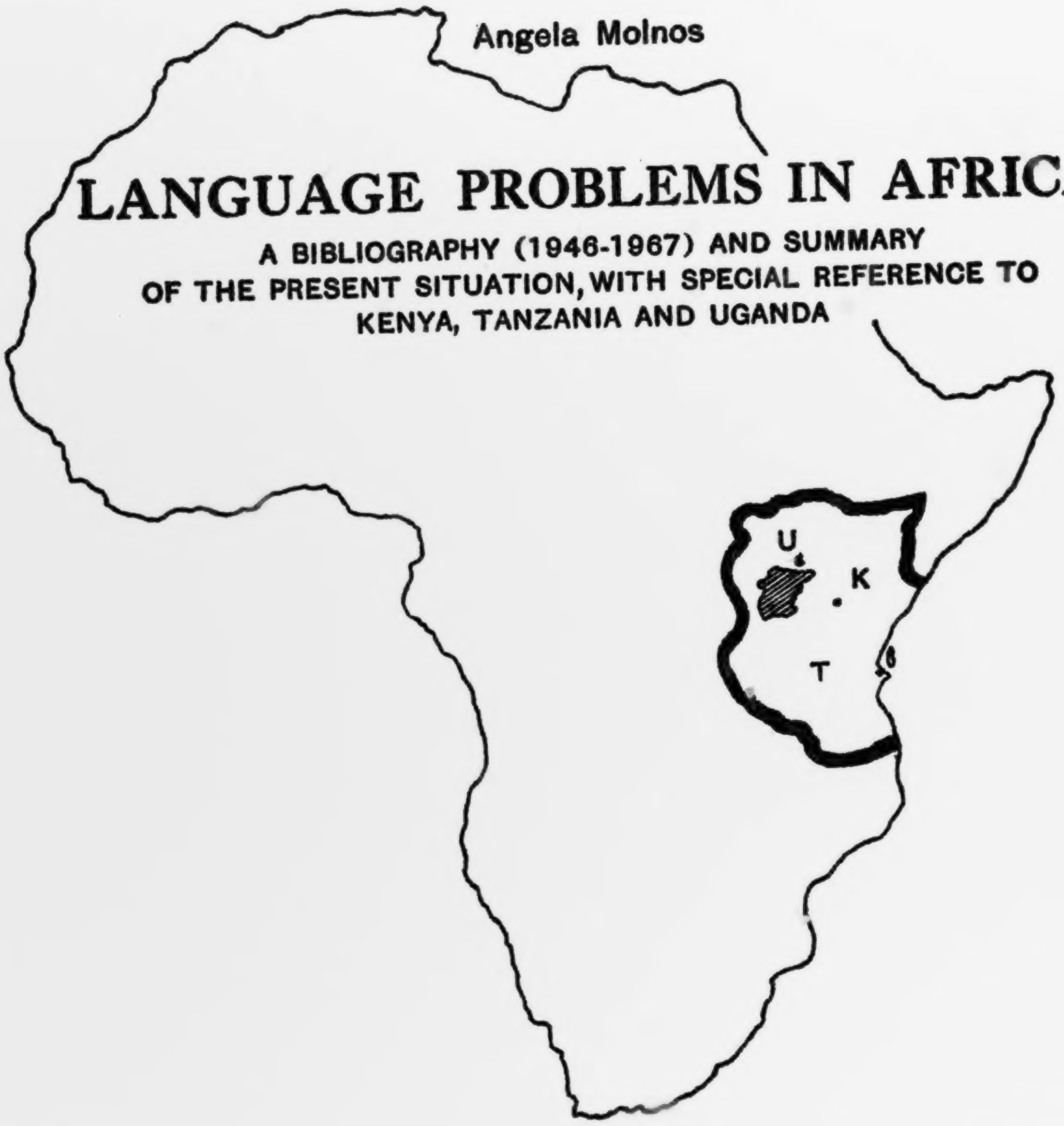
Angela Molnos

LANGUAGE PROBLEMS IN AFRICA

A BIBLIOGRAPHY (1946-1967) AND SUMMARY OF THE PRESENT SITUATION, WITH SPECIAL REFERENCE TO KENYA, TANZANIA AND UGANDA



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January, 1969

AL 001 941

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EAST AFRICAN RESEARCH INFORMATION CENTRE
(sponsored by The East African Academy)

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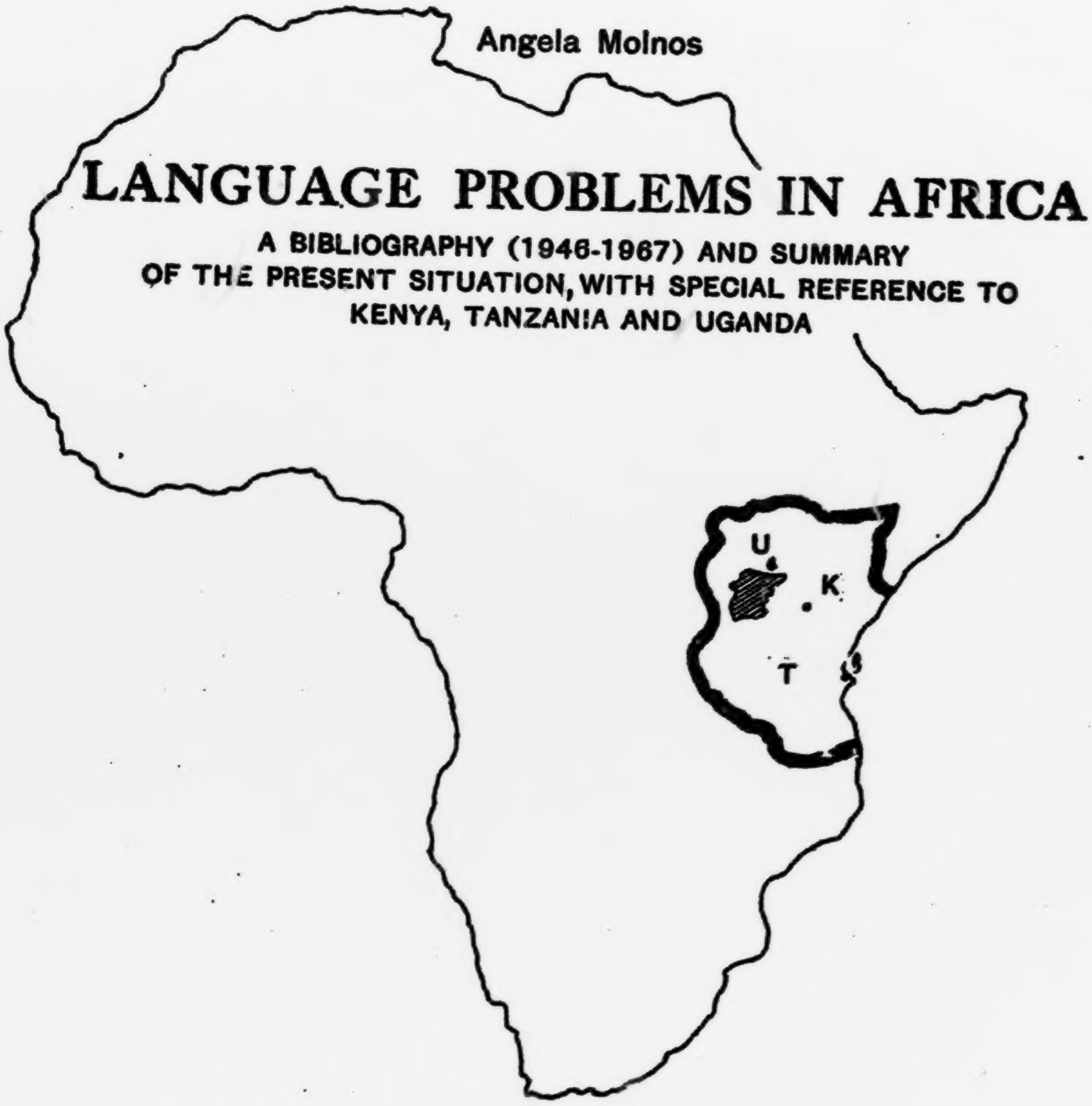

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A. INTRODUCTION

I. The EARIC and Its Second Information Circular

The EARIC, sponsored by the East African Academy and financed by the Ford Foundation, is a new institution intended to promote the efficient exchange of information within the fields of the social sciences and development. Its immediate objectives are "to collect, collate and disseminate information on past and current research in the social sciences with special reference to East Africa. Information will be made available to accredited scholars from any country and to interested government ministries and other accredited bodies in the East African Community. To further its aims and objectives, EARIC will undertake to work closely and co-operate with institutions in and outside East Africa having similar interests." (Quoted from the"Memorandum of Understanding" between the East African Academy and the Ford Foundation).

On 1st April, 1968, we opened the EARIC office in Olympic House, 3rd floor, Koinange Street (mailing address: P.O.Box 30756, Nairobi). The first months were spent in completing the physical set-up, starting correspondence with institutes engaged in East African studies, ordering books and periodicals and speeding up the collection of bibliographical data. By now over 10,000 titles have been collected, covering the fields of the social sciences and works relevant to the economic and social development of Kenya, Tanzania and Uganda. Alphabetic filing of these titles has also been completed. Classification of titles according to topics and geographical areas is still at an initial stage. In September 1968 the first EARIC Information Circular was issued under the title "Sources for the Study of East African Cultures and Development: a Bibliography of Social Scientific Bibliographies, Abstracts, Reference Works, Catalogues, Directories, Writings on Archives, Bibliographies, Book Production, Libraries, and Museums, with Special Reference to Kenya, Tanzania and Uganda, 1946--1966 (1967-1968)."

The present Information Circular covers the language situation in East Africa, and to a certain extent in Africa as a whole. It is hoped that specialists, universities and libraries will find it a time saving tool for bibliographical references. The summary (cap. B) is mainly designed for those who are interested in the topic but have no time to look up the original sources.

II. Acknowledgements

First of all thanks are due to all those who wrote and edited the publications which have been used for compiling the present Information Circular (cf. cap. A.III. 1). I am also indepted to J. Ndegwa, Librarian of the University College Nairobi and the Library of the "Survey of Language Use and Language Teaching in Eastern Africa" for allowing me to use their facilities. Personally, I am especially grateful to the linguists, Thomas P. Gorman, Clifford L. Lutton, Wilfred H. Whiteley and the social anthropologist, Edgar V. Winans, for their patience in answering numerous questions, giving their valuable comments on the summary, correcting my English and checking with me the translation of the non-English titles. I would also like to thank the staff of the EARIC itself for assisting me.

III. Notes for the User

1. Sources Used

a) Summary (cap. B)
The summary is based on about 30% of the writings listed in the bibliography, partly on abstracts, partly on the publications themselves. The works of F.A. Rice (ed., 1962) and B. Heine (1968) were especially useful.

b) Bibliography (cap. C)
The titles appearing in the bibliography have been collected by scanning the following sources:
The current bibliography of Africa, Journal of the International African Institute, London, vols. 16(1946) to 38(1968)
African Abstracts, vols. 8(1957) to 19(1968)
The bibliography of B. Heine in his book on African linguae francae (1968, pp. 256-280)
Bibliographies of the Program of Eastern African Studies (PEAS), Syracuse University, New York, Occasional Bibl. 8 and 11 (1968), A Bibliography on Kenya (1967)
Index to Current Periodicals of the Royal Anthropological Institute, London, vols. 1(1963) to 6(1968, part 1, 2)
Many other sources have been checked, but their data overlapped to a great extent with the data found in the above listed publications.

c) East African Vernaculars (cap. D.I)
The population figures for Kenya, Tanzania and Uganda respectively are taken from:
Kenya Population Census, 1962. Vol.III. African Population (p.36). Nairobi: Ministry of Economic Planning and Development, Statistics Division. 1966
Tanganyika Population Census, 1957. General African Census, August 1957. Tribal Analysis, Part I (pp.1-3).E.A. Statistical Department. 1958 (cf. note in cap. D.I)
Uganda Census, 1959. African Population (pp.92-93). Uganda Protectorate: Ministry of Economic Affairs, Statistic Branch. 1961.

d) Sociolinguistic Glossary (cap. D.II)
The definitions of sociolinguistic concepts are essentially based on the following writings: L. Bloomfield (1933), UNESCO (1953), C.A. Ferguson (1962), W.J. Samarin (1962), W.A. Stewart (1962), E.G. Lewis (1964), T.P. Gorman (1968), B. Heine (1968). An initial attempt to simply take the definitions from existing sociolinguistic glossaries had to be given up. The divergencies among such glossaries are so great that a conceptual reconciliation of their heterogenous definitions of the same concept turned out to be a hopeless undertaking.

e) Selected Addresses (cap. D.III)
Addresses have been selected from the EARIC mailing list.

2. Topics Covered

The bibliography (cap. C) is a bibliography of sociolinguistic studies into the language situation in Africa and not a bibliography of African linguistics. The titles listed cover mainly language use, language teaching, the evolution of the language situation, descriptions of linguae francae, reciprocal influences of languages in contact, problems of transcription and translation, "modernization" and standardization of African languages, as well as language policies in African countries. A few publications on the history and classification of African languages are also listed because they help to understand the present position and relationships of African languages. Often it was difficult to trace the limit between works in sociolinguistics and pure linguistics. In case of doubt, the title was included. However, many publications in the fields of pure linguistics and education which do contain valuable data on language use and language teaching had to be excluded. In this sense the specialist should not consider this bibliography as covering all published information having possible relevance to the language situation in Africa. In compiling this bibliography, the major aim was to list all titles deemed to be directly useful for those concerned with the present position and role of languages in African development and with the solutions to the problems involved.

3. Area Covered

An attempt was made to list in the bibliography (cap. C) all writings referring to Kenya, Tanzania and Uganda. Such writings are, however, not very numerous. Therefore, and also because language problems present similarities all over Africa, it was found useful to include many titles dealing with other parts of Africa too. Africa outside Kenya, Tanzania and Uganda is best covered for the period after 1956. Finally, a few studies into general sociolinguistic problems, not specific for any geographical area, are included.

4. Period Covered

Except for titles dealing with areas outside Kenya, Tanzania and Uganda, the bibliography (cap. C) covers fully the period from 1946 to 1966, to a great extent 1967 and, so far as data were available, also 1968. The period before 1946 is only covered by a relatively small selection of titles.

5. Completeness

It can be assumed that the 561 entries (cap. C) cover not less than 85% of the publications which appeared between 1946 and 1967 with specific reference to Kenya, Tanzania and Uganda within the topics described above. The years 1956-1966 are relatively more complete than 1946-1955 and 1967. No estimate of completeness can be made for 1968, the period before 1946, for marginal topics and for areas outside Kenya, Tanzania and Uganda.

6. Accuracy

All effort was made to give accurate and complete data for each entry of the bibliography (cap. C) in a standardized form. To achieve this many entries had to be checked in several sources. Some titles, however, could be found in one source only. In a few cases data (e.g. page number, publisher) are lacking because they did not appear in the only available source.

7. Translation of Titles

Foreign titles in the bibliography (cap.C) have been translated into English. All foreign titles, with exception of titles in Slavonic languages, have been directly translated. Translations from Slavonic languages have been taken from the bibliographical sources used.

8. How to Obtain the Works Listed

Addresses of periodicals and publishers can be found in special guides which larger bookshops and libraries possess. Also the selected addresses (cap. D.III) include relevant institutes publishing some of the material listed, a few major libraries, bookshops, etc.

9. Further Sources of Information

Further bibliographical information on sociolinguistics and the language situation in Africa can be found in most of the works listed (cap. C). Whenever it was known that the publication does contain a bibliography, it is indicated: (bibl.). For other bibliographical sources, please, consult the EARIC Information Circular No. 1 (September, 1968). A revised, up to date edition of this Circular is planned for beginning of 1969. The specialist should also complete the present information by going through the back numbers of the following periodicals:

Swahili, Journal of the Institute of Swahili Research, Dar es Salaam
Journal of African Languages, Michigan State University, U.S.A.
African Language Studies, School of Oriental and African Studies, University of London (annual)
African Language Review (formerly: Sierra Leone Language Review), published by Frank Cass & Co.,Ltd.
Language Learning, A Journal of Applied Linguistics. Language Learning, North University Building, Ann Arbor, Michigan 48104, U.S.A.
Quarterly Bulletin of the Survey of Language Use and Language Teaching in Eastern Africa, Nairobi (vol. 1, no. 1 appeared in Nov. 1967).

The list of selected addresses (cap. D. III) should help the user to contact specialized institutes. For information on current sociolinguistic research in East Africa the most relevant address is: Survey of Language Use and Language Teaching in Eastern Africa, Survey Office P.O.Box 30641, Nairobi, Kenya. Also the Survey's Bulletin can be requested from this office.

B. LANGUAGE PROBLEMS IN AFRICAN DEVELOPMENT. A SUMMARY FOR THE GENERAL READER

I. General

Economists, people engaged in development, and others often ask themselves what relevance the language question has as compared with such urgent matters as education, public health, rural development, employment, population growth, income distribution, urbanization, industrialization, housing and so on. The role of language in development is not obvious to everyone. Language is part of ourselves and we only take notice of it when it suddenly puts a barrier before us. The feeling about the insignificance of language is generally founded on the curious assumption that languages are nothing but instruments, available tools. This view ignores the fact that each language is an integral part of, and develops together with, a culture. The roots of languages lie far beyond recorded human history, together with the origins of cultures. Even artificial languages take their substance from natural languages and only represent an extreme case of formal standardization (e.g. Esperanto can be considered as a product of European culture). Ways of thinking, beliefs and habits dominant in a culture are intimately linked with the language of that culture. It is significant that human communication, of which language is an essential medium, is used by some sociologists as a framework to define the essence of culture itself. On many occasions, when an individual's identity is threatened by high geographical and social mobility, it is his language which becomes the major focus of self-identification. This has been the case with first-generation immigrants in the United States and it applies to many minority groups all over the world. To acquire good command of a language is as easy or difficult as to assimilate a whole culture different from the one into which the individual was born. No matter how limited or specific a communication process is, those who communicate must speak the "same" language. Their knowledge of the language also has to be sufficient for the subject to be communicated. "Dissimilar" mastery of a language, which means essentially unequal meanings and values behind the formally some language used by the speakers, gives rise to misunderstandings and even total breakdowns in communication. In many multilingual parts of the world, the language problem has become serious. It is often inextricably intermingled with ethnic tensions and with all their social, political, and economic consequences.

II. Sub-Saharan Africa

It is enough to consider the expressions "English-speaking Africa" and "French-speaking Africa" to be convinced of the relevance of language on this continent. Sub-Saharan Africa is split by the world languages and further subdivided by its enormous cultural and linguistic diversity and geographical extension. Estimates on the number of languages spoken in Africa vary from 800 to 1000. Moreover, many African languages are linguistically less closely related than are English and Hindi.

The possibility of the linguistic unification of Africa as a whole appears remote. At the present time, language problems are being faced within each country. Each has adopted one or more official languages. The language of the former colonial power is often the one used for official purposes. The official adoption of a world language facilitates communication on an international level as well as the spreading of knowledge and innovations within certain sectors of the population. But it also creates problems. Similarly, where an African language is used for official purposes there are equally complex problems to be solved.

No African country is strictly monolingual. This is partially because of the necessary use of non-African languages, but the main reason is that few of the new national boundaries could be traced along traditional ethno-linguistic lines. The geographical outline of a new state most often coincides with the frontiers of its former colonial administration. Political independence and increasing national consciousness give a new, no longer merely operational-administrative meaning to these boundaries. But the multiplicity of ethno-linguistic units within them does not disappear. Cultural shifts take place, as they always have, but diversity remains. Also many national boundaries cross culturally and linguistically homogeneous groups of people, placing them within the domains of interests of two or more new nation-states.

Faced with a multiplicity of vernacular languages, often of completely different linguistic families, in many parts of the continent people use African linguae francae for inter-ethnic communication. In a situation of such diversity the choice of any language as the official one must carry its problems. An ideal choice is most often impossible: the choice of one official, and/or national, language leaves open questions as to what policies should be adopted with regard to the other languages (and cultures) in the country. Even after a choice is made, and policies have been formulated, problems in their implementation often threaten their success.

The implementation of language policies in multilingual Africa is especially significant because of its relationship to education - the key to long-run, self-sustaining economic and social development. World languages are taught for the sake of, and as media for, higher education. No African language has yet been used regularly as the language of university teaching and the sole medium of advanced technological communication. Nevertheless, African linguae francae and vernaculars are most often used in a variety of combinations. In many parts of English-speaking Africa, education in the first years of the school curriculum is imparted in a vernacular language. In the middle levels of education another African language, usually a lingua franca, may be used, while higher education is always imparted in a world language. Thus, a person often gets his education through a number of media. This is obviously a strain on economic resources and on the individual, and a source of frustration little known in Western Europe and America. Moreover, African education faces the problem of insufficient numbers of properly trained teachers and of appropriate textbooks, both for teaching the languages required and for teaching general curricula in the different languages. The textbooks available in the world languages written for other areas are often inappropriate to African requirements. Relatively few useful textbooks have yet been written in African languages.

All spheres of modern life are affected by language problems. The adoption of a non-African language brings about the problem of how to implement its diffusion. In spite of all the efforts of mass education, the imposition of a world language for all official purposes does prevent a great part of the population from participating in public affairs during the most decisive first decades of nation building. On the other hand, the total or partial recognition of one or more African languages for official purposes requires the "modernization" of such languages. New terms have to be developed to cover traditionally unknown concepts. Basic problems of transcription and standardization have to be solved in order to use these languages in a modern context. Most African vernaculars are still unwritten and written linguae francae have not yet been fully standardized. For a long time

Christian missionaries have been predominantly concerned with the transcription of African languages and problems of translation. In their effort to spread Western knowledge and religious beliefs they studied and used African languages and contributed to their "modernization". Today the aims associated with the development of African languages have outstriped the missionaries' ability to cope with them alone. Yet, in many places they are still the greatest single body for such development.

In linguistic literature an increasing number of sociolinguistic studies deal with multilingualism, its role in national communities, with national language policies as well as with the role and use of languages in African education. However, other implications of language situations in sub-Saharan Africa are little investigated so far. There are numerous writings on commercial , legal, political, religious, technical, etc. terms in African languages and the possibility of "modernizing" such terminologies. There are also studies on the different patterns of multilingualism and language policies in Africa. But there is little scientific information about actual language use and its consequences. We do not know exactly how the multilingual situation affects the lives of Africans in the different sectors of the population and the implications of multilingualism for public and private administration, management and politics.

Since the turn of century, social anthropologists have been investigating African peoples' cultures and languages. Yet, an inventory of African vernaculars, their description, analysis and classification is very far from complete. Since traditional cultures are rapidly changing, some even disappearing, this inventory will probably never be completed. The study of African linguae francae, especially of pidgin and creole types, has only begun in recent decades. Linguae francae are among the most striking and positive features of Africa's language map. They spread spontaneously, overcome linguistic barriers and, thus, fulfil a greatly unifying function. They are rich, extremely vital and flexible and very much open to "modernization". The "hybrid" quality of some of them contributes to, rather than distracts from, their present and potential usefulness. "Hybrid" characteristics should affect their status as little as they affect the status of the world's most widely used language - English.

It is well known that people's attitudes towards languages have a great bearing upon linguistic trends and the chances of solving language problems. A world language, for instance, might be strongly associated with higher education, good jobs, wealth, and with high social standing. This attitude might be responsible for people rejecting another language regardless of practical considerations such as its usefulness and viability for certain purposes. But again scientific research into attitudes towards African languages has been very limited.

III. The Language Situation in Kenya, Tanzania and Uganda

1. Language Use

East Africa is a multilingual area. Many African men speak a vernacular as their mother tongue (first language), understand, or even speak, a couple of other vernacular languages, have a more or less fair knowledge of Swahili and are to some degree acquainted with English. African women, especially if uneducated, tend to be more monolingual, with an emphasis on their vernacular, with some knowledge of Swahili and with very little or no knowledge of English. Asian minorities speak Asian languages among themselves and Swahili and English in contact with Africans and Europeans. European residents of different nationalities use English as a lingua franca and often know some Swahili, mostly a pidginized form ot it. Some few Asians and Europeans who live up-country have also learned vernaculars.

Vernacular languages are most frequently used by less educated Africans, especially women and elderly people. This appears to be the case in rural as well as in urban areas. But, of course, the "uneducated" are a larger portion of rural than of the urban population. Furthermore, rural areas tend to be ethnically and culturally more homogeneous than urban areas and, therefore, there is less pressure on the individual to become multilingual. In spite of the numerous languages spoken in the major towns, social grouping in suburban African areas often follows the lines of the new urban immigrants' mother tongues, with Swahili providing a means of communication with others. This seems to apply to Kampala, Nairobi, Mombasa and possibly also to Dar es Salaam. Highly educated Africans of the younger generation, to the extent that they are divorced from their traditional backgrounds, have often difficulty expressing themselves fully in their mother tongues.

Knowledge of Swahili varies greatly from area to area. It is usually better on Zanzibar and all along the Kenyan and Tanzanian coasts (where it is often spoken as a first language) than in the rest of East Africa and depends largely on the traditional ethnic backgrounds of its speakers (cf. cap.III. 4). However, there are many coastal people living away from the coast, especially in urban areas, whose first language is Swahili.

The knowledge of English varies from the knowledge of a couple of words among the less educated up to a masterly command among many of the African elite. It is best among the urban population, among men and obviously among the educated. Women have fewer chances than men to learn English informally. Rural women have not many contacts outside the traditional area. Female migration towards urban areas is now rapidly increasing, but for a long time it has been limited. Also, the average female population still gets less formal education than the male population. Apart from these differences, the urban social background is definitely more favourable to the spread and use of English than rural conditions.

In spite of the wide use of English and Swahili, the assumption that East Africa is an essentially English-and Swahili-speaking territory is certainly wrong. The English knowledge of the vast majority of the people is still insufficient even for the simple communication in daily life, let alone for jobs and activities demanding full communication in English. And many who use Swahili are able to do so only in relatively simple communication. Most people still prefer and use their mother tongues as the major media of communication.

2. Formal and Informal Language Learning

The knowledge of languages - vernaculars, Swahili and English - correlates in different ways with the educational system, the educational level of the speakers and the informal means of language learning, such as mass media and personal contacts.

The use of vernaculars in formal education is either confined to the lower primary classes or non-existent. On the other hand, literacy campaigns for adult education are mostly held in the vernaculars. In the mass media, the role of vernaculars tend to diminish. In Tanzania Swahili is definitely superseding the vernaculars as a medium of mass communication. The increasing use of Swahili and English in formal education, in mass media and for official purposes does not seem, however, having diminished the number of vernacular speakers as a whole. Vernaculars continue to spread by informal learning through direct contacts among speakers.

Swahili is spreading in Tanzania by means of formal and informal learning. It is the language of instruction in primary schools, it is the language of the mass media and the contact language of almost everybody. In Kenya, away from the coast, and especially in Uganda, Swahili is little used as a medium of instruction, but its use by the mass media in Kenya is next to English. In Kenya and Uganda, Swahili spreads by informal contacts mostly in linguistically mixed situations.

English knowledge clearly correlates with the degree of formal education. English is the language of the University and of secondary education throughout East Africa. In many schools in Kenya and Uganda, English is the medium of instruction from primary school and is taught as a subject at all levels. In both countries there is a tendency to adopt English as the only language of education, eliminating the vernaculars and Swahili. Mass media, especially the radio and newspapers contribute greatly to the informal learning of English in Kenya and Uganda. English also spreads through personal contacts, especially in urban areas.

Beyond these different roles of vernaculars, Swahili and English in education, it can be generally said that formal language learning in East Africa is still greatly handicapped by insufficient numbers of properly trained teachers and of adequately prepared textbooks. Informal language learning is rapidly improving through the increased use of the mass media and also as a result of urbanization and labour migration.

3. The Official Languages

The concept of an "official language" is one which is difficult to define since in many countries different language policies are officially recognized in different spheres of public life.

Tanzania adopted Swahili as the national language and is implementing this policy. Swahili is steadily supplanting vernaculars and in some contexts also English. The formal and informal spread of Swahili is held to be one of the major factors promoting the people's increasing national identification and evolution of a non-tribal, non-racial society.

Kenya and Uganda, where the basic language situation was and still is far more complex than in Tanzania, have adopted (and probably had to adopt) English as the official language for many contexts. In Kenya both, English and Swahili are "official" languages. Swahili serves in both countries only auxiliary purposes (e.g. as a subject of instruction in Kenya, in police training in Uganda).

4. Vernacular Languages

About 77% of Africans speak as their mother tongues languages belonging to the Bantu group and 23% are non-Bantu speakers (Nilotes, Nilo-Hamites, Cushites and others). This linguistic (cultural) division is assumed to have direct bearing on the language problems in East Africa and on the possibilities of solving them. Communication among speakers of various Bantu vernaculars is often easy. The same applies among speakers of several non-Bantu vernaculars. At any rate, speakers of many Bantu vernaculars have little difficulty in learning another Bantu language even by the simple medium of informal contacts, and, other conditions being equal, the use of Swahili, which is a Bantu language, seems to be more easily implemented among speakers of Bantu languages than among others.

As to the number of indigenous languages and dialects, their linguistic diversity as well as the existence of language-conscious ethnic groups, the situation in Tanzania on the one hand and in Kenya and Uganda on the other is quite different. The approximate number of vernacular languages (cap.D.I) which are spoken by ethnic groups consisting of more than 10,000 people is 26 in Kenya, 28 in Uganda and 98 in Tanzania. Because 94% of Tanzania's population (1957 census) speak Bantu languages, the country has a certain linguistic homogeneity which considerably facilitates the spread of Swahili as a genuinely national language. On the contrary, in Kenya (1962 census) about 35% of the African population speak a non-Bantu language as their mother tongue and in Uganda (1959 census) about 31%. Moreover, during the last decade population trends in Kenya and Uganda show a relative increase of the non-Bantu population leading to a cultural and linguistic dichotomy of 50%-50% between Bantu and non-Bantu peoples. The relatively large number of vernaculars has no negative implications for Tanzania's language situation. Each of the numerous vernaculars is spoken by relatively small groups. The opposition of a few major ethnic groups (e.g. Sukuma) to Swahili seems to be weakening. Resistances to using non-traditional languages appear to be more frequent in Kenya and Uganda than in Tanzania. This is not only due to the Bantu and non-Bantu linguistic diversity, but also to the fact that there are some major language-conscious ethnic groups in both countries (cf. cap.B.III.6) defending their own traditions and vernaculars.

5. Swahili as a Vernacular, a Lingua Franca and a National Language

a) Structure, Varieties and Literary Tradition

Swahili has a Bantu grammatical structure. The major part of its lexicon is of Bantu and Arabic origin. For this reason it has often been considered a "mixed" language. It must be stressed, however, that Swahili is a Bantu language influenced by other languages (including English, French, German, Portuguese, other African languages, etc.), and not a mixture of languages any more than English is a mixture of languages.

As all wide-spread linguae francae, Swahili is spoken in a great variety of dialects and special forms. Swahili dialects originate from geographical separation as well as from the linguistic interference of different first languages of many Swahili speakers. Sometimes this interference is so strong that pidginized Swahili develops. At the other extreme of Swahili varieties there is a standard form. Ki-unguja (Unguja = Zanzibar), the variety of Swahili spoken as a first language in and around Zanzibar town, was adopted as the standard form of the language in the 1930s. It now provides the basis for the national language of Tanzania (Kiswahili) and is being progressively developed and "modernized" (cf. cap. B.III. 7).

Swahili was the first East African language to be written, long before the arrival of Europeans. Thanks to an adapted form of Arabic script, in which it was first written, Swahili developed its own literature and poetic forms. The Arabic script was given up in 1907 when the German Government decided to use the Latin script for official correspondence in Swahili. Since then an ever increasing number of official, literary and other works have been published in Swahili, including many of the works originally written in Arabic script.

b) Swahili's Past: Vernacular and Lingua Franca

The origins of Swahili (from Arabic sahil, plural: swahil, meaning "coast") are a matter of more or less inspired guess work. What can be said with some certainty is that it was not widely spoken inland before the beginning of the 19th century. Up to then it was used as a first language, and partly as a lingua franca, along the East African coast and on its off shore islands. In the 19th century it spread from the coast to the interior of East Africa along the routes of the Arab slave trade up to the Lake regions and the Congo. Thanks to Arab influence in the Kingdom of Buganda, Swahili became the second language, next to Luganda, at the Kabaka's court, before the arrival of the first European travellers. By the end of the 19th century, however, there were still large linguistic enclaves away from Arab trade routes, where Swahili had not yet penetrated.

With the arrival of European colonial powers the expansion of Swahili was accelerated. German, and later British administrators welcomed and promoted it as the most useful medium for communication with Africans. Christian missions also contributed to its spread.

c) Present Use

Since the 1920s the development of Swahili shows marked differences in the three East African territories. Its expansion has been greatest in Tanzania, and least in Uganda.

In Uganda, until very recently, Swahili had lost its initial importance because of the increasingly leading role of the Baganda and their own language, Luganda. However, according to a recent survey, 30% of Uganda's population have a fairly good knowledge of Swahili and a further 57% can speak it (Uganda Argus, 28.10.1968). Swahili spreads in Uganda through informal contacts, especially in suburban and other tribally mixed areas and outside Buganda where there is less traditional opposition to it. The mere fact that it long ago became a required language in police training, proves that Swahili is felt to be an expedient medium for inter-tribal communication.

Swahili is more used in Kenya than in Uganda, but its spread varies greatly in different parts of the country. English, vernaculars and Swahili have for a long time been used as media of instruction in lower education. Along the Kenya coast Swahili is the dominant language, but its use is limited in most other parts of the country. Moreover, the general language situation is not especially conducive to its rapid expansion. Although opposition to Swahili was never as strong as in Uganda, in Kenya there are members of language-conscious ethnic groups who resist its spread. Also speakers of non-Bantu vernaculars are numerous and politically important. In addition to this, the general image of Swahili is negatively contaminated by several pidginized forms spoken in the interior of Kenya. Many Africans prefer English to Swahili. Generally, the knowledge and daily use of Swahili varies greatly from one traditional (tribal) area to another as well as between and within rural and urban areas.

In Tanzania the expansion of Swahili has been continuous even if unaccelerated at times. As has been said, it is now the national language, used in education, administration, politics, and it is understood and spoken by most of the population.

Estimates of the number of Swahili speakers vary between 7 and 44 millions. Such uncertainty is due to the lack of statistics as well as to the different criteria in defining Swahili speakers. Along the East African coast and on its islands Swahili, i.e. various Swahili dialects, are spoken as a first language. As a lingua franca it is used not only in Tanzania, Kenya and Uganda, but also in the neighbouring countries. Dialects of Swahili are widely spread in the eastern third of the Congo. Swahili is known in Rwanda and Burundi, Mozambique, in places along the southern coast of Somalia and, through the shipping traffic, even in some harbours of South Africa, India and in Aden.

6. Language Attitudes

Attitudes towards a language mainly depend on its association with the cultural, ethnic and socio-economic groups who use it. In-groups and out-groups frequently see the same language from opposite angles. A language might be felt as being everybody's language in a country and therefore neutral, acceptable to the whole population. The common language might even become a symbol of "inter-tribal" unity and thus acquire a positive national connotation, and eventually become the pride of everyone (e.g. French in France).

Attitudes towards African languages are directly dependent on relationships between single ethnic groups and among the major groups of Bantu, Nilotes, Nilo-Hamites, etc. More precisely, such attitudes depend on the images these groups hold of themselves and of each other as well as of their own languages and of each other's languages. African men would generally consider their vernacular as being the language of their home, the language of the women, the old people, the small children and of their most intimate friends. However, some might prefer English or Swahili because of a common association between vernaculars and the uneducated, "backward" people, who mostly speak them. Others are proud of their traditional culture and language.

As compared to other East African languages, Swahili has no association with any tribal group. In Tanzania it is not only generally accepted, but also identified with the new national unity and is often felt as a direct expression of community pride. In spite of difficulties, Swahili is considered also in Kenya and Uganda as a "useful" language. It serves Africans to overcome inter-tribal linguistic barriers, to know people from different ethnic backgrounds. At the very least, Africans consider Swahili an African language and "less formal" than English. Among some, Swahili has an even higher status than most vernaculars. This is derived from its early literary tradition as well as from its association with modern African leaders who use it for their speeches. Finally, Swahili is associated with political independence. Uhuru (= independence) is a Swahili word widely known through all of Africa.

Attitudes towards Swahili are, however, not all positive. It is not a completely neutral language. Because of its relationship with Arabic, and the early role of the Arabs in East Africa, for a long time Swahili reminded Africans of the Arab slave trade. Also many missionaries disliked its Arabic elements associated with Muslim religion and Muslim influence. Its Bantu origins might make it "foreign" to non-Bantu speakers. Furthermore, Swahili has even been opposed sometimes on the grounds that it is "nobody's language", or that it was the tool of colonialist administrators. Besides the famous case of the Baganda, there have been occasions of tribal opposition in Kenya (Kikuyu, Kipsigis, Luo, Masai, Nandi) and even in Tanzania (Chaga, Haya, Nyamwezi, Sukuma). As mentioned earlier, pidginized dialects contaminated the image of Swahili in the interior of Kenya and created resistance against it. Today, some Africans feel hurt, when addressed in Swahili, especially by a non-African. They assume that the speaker considers them too uneducated to communicate in English. They may associate his using Swahili with "settler attitudes." Many Europeans in their turn, acquainted only with a poor pidgin form, erroneously think that Swahili is inadequate to express abstract thought and technical concepts. The use of Swahili in education has at times been opposed on these grounds and as being redundant in schools where vernaculars as well as English are used for lower and higher education respectively. Also it seems that uneducated women with strong traditional attitudes might resist speaking Swahili.

As a general rule, English in East Africa is strongly connected with high socio-economic status. It is easy to see which associations lead to this image of English. In the modern East African set-up education is a major and decisive requirement for earning high salaries. The chances of entering high and influential positions in Governments, administration as well as in the private sector, or even of obtaining "good" jobs, are directly related to the level of formal education achieved by the individual. Since English is the language of all secondary and higher education, it is naturally associated with all those who are educated and therefore influential in a social as well as in an economic sense. In former times these were mainly Europeans, but nowadays English is increasingly associated with African leadership whose members speak it fluently and use it for top level national and international contacts. For this reason, paradoxically enough, English might be felt as the language of political independence in Kenya and Uganda. On the other hand, of course, English might be felt as "foreign", i.e. non-African. This association seems to be more common in Tanzania, where Swahili has a high status and is progressively becoming a medium of communication equivalent to English. In Kenya, English is also associated with unpleasant racial attitudes and with the deep bitterness which developed against Europeans during and after Mau-Mau. This, together with the very high status of English, gives rise to some conflicting attitudes.

There are also some negative attitudes towards English among women all over East Africa. Until recently (and in traditional rural areas even today) a woman who had a good knowledge of English could easily be mistaken for a prostitute. The assumption was that being a woman she did not go to school but learned English through contacts with all sorts of people outside her home. Although the steadily increasing number of women educated up to the middle and university level counteracts this attitude, there are still many uneducated women who prefer to use the vernacular, the "proper" language for a serious woman, rather than English.

7. Language Development and Research

In 1930 the Inter-Territorial Language (Swahili) Committee was founded. The name was changed in 1948 to the East African Inter-Territorial Language (Swahili) Committee and in 1964 it was subsumed under the Institute of Swahili Research, University College, Dar es Salaam. It is usually referred to as the "Swahili Committee". The aim of the Committee was to work on the standardization and development of Swahili, i.e. on its "modernization". The Committee concentrated mainly on research and publications. The East African Literature Bureau, founded in 1948, complemented the work of the Committee with publications in Swahili and vernacular languages. More recently, other organizations, especially in the field of education, contribute to language development and the improvement of the language situation in East Africa. A Survey of Language Use and Language Teaching in Eastern Africa was started in 1967 with the financial support of the Ford Foundation and the cooperation of institutions in Ethiopia, Kenya, Tanzania, Uganda, Zambia, the United Kingdom and the United States. The goals of the Survey are "1) to gather and disseminate basic information on the use and teaching of languages in Ethiopia, Kenya, Tanzania, Uganda, and Zambia; 2) To stimulate research and development in linguistics and language pedagogy in the region; 3) To assist in strengthening the resources of Eastern African institutions concerned with the language arts and sciences; 4) To foster closer, productive, intraregional and international relations among specialists in linguistics and related disciplines." In a sense the present EARIC Information Circular is meant as a modest contribution to the work of this sociolinguistic survey which in its turn represents a remarkable effort, both scientific and applied in the field of East African development.

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ABDULAZIZ, M.H.: Tanzania national language policy and the rise of Swahili political culture. Pp.13.

ALEXANDRE, Pierre: A few observations on language use among Cameroonese elite families. Pp.5.

ANDRZEJEWSKI, B.W.: The role of broadcasting in the adaptation of the Somali language to modern needs. Pp.9.

BERRY, Jack: The Madina project, Ghana (Language attitudes in Madina). Pp.21.

CRIPER, Clive: Linguistic complexity in Uganda. Pp.13.

FISHMAN, Joshua A.: National languages and languages of wider communication in the developing nations. Pp.17.

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GORMAN, T.P.: Sociolinguistic implications of a choice of media of instruction. Pp.12.

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SOUTHALL, Aidan: Cross cultural meanings and multilingualism. Pp.21.

Abbreviations:

E.Afr.J.	East Africa Journal, East African Publishing House, Nairobi
EAISR	East African Institute of Social Research, now: Makerere Institute of Social Research (MISR), Kampala
H.M.S.O.	Her(His) Majesty Stationary Office, London
O.U.P.	Oxford University Press, London
TNR	Tanzania (formerly: Tanganyika) Notes and Records, Journal of the Tanzania Society, Dar es Salaam

D. APPENDICES

I. East African Vernaculars

1. Kenya (1962 census)

Total African population: 8,295,143

Kenyan tribes speaking as their mother tongue, i.e. first language

Bantu languages	
KIKUYU (incl. Ndia, Kichugu)	1,642,065
LUYIA	1,086,409
KAMBA	933,219
KISII	538,343
MERU (incl. Tharaka)	478,395
SWAHILI (incl. Bajun, Mijikenda, Shirazi)	434,824
EMBU	95,647
TAITA	83,613
KURIA	41,885
MBERE	38,172
POKOMO	30,350
TAVETA	4,855
NYIKA (Boni, Sanye)	4,797
TOTAL BANTU	5,412,574

Non-Bantu languages	
LUO	1,148,335
KIPSIGIS	341,771
SOMALI (incl. Ajuran, Gosha, Gurreh, Hawiyah, Ogaden)	267,795
TURKANA	181,387
NANDI	170,085
MASAI	154,079
POKOT (incl. Marakwet)	143,502
TUGEN	109,691
ELGEYO	100,871
GALLA (incl. Boran, Gabbra, Sakuye, Orma)	83,151
TESO	72,357
SAMBURU	48,750
KONY(Sabaot)	28,012
NDEROBO	14,378
RENDILLE	13,724
NJEMPS	4,681
TOTAL NON-BANTU	2,882,569

2. Tanzania without Zanzibar (1957 census)

Total African population: 8,609,661

Tanzanian tribes
speaking as their mother tongue, i.e. first language,
Bantu languages

SUKUMA	1,093,767	SAFWA	63,027	IAMBI	20,075
NYAMWEZI	363,258	SUBI	61,384	MAWIA	19,906
MAKONDE	333,897	HANGAZA	59,916	KUTU	18,085
HAYA	325,539	NDALI	59,650	LAMBIA	15,803
CHAGGA	318,167	MATENGO	58,647	WUNGU	14,926
GOGO	299,417	ZINZA	55,187	MACHINGA	14.224
HA	289,792	NYIKA	54,384	RUNGU	13,751
HEHE	251,624	NGUU	52,877	NDONDE	13,165
NYAKYUSA	219,678	RONGO	52,721	NGURUIMI	12,988
LUGURU	202,297	MATUMBI	44,717	ISANZU	12,964
BENA	195,802	NDENGEREKO	43,443	VIDUNDA	12,771
TURU	195,709	KEREWE	41,601	MBUNGA	11,682
SAMBAA	193,802	KWAYA	40,824	SWAHILI	11,590
ZARAMU	183,260	KWERE	39,199	SEGEJU	11,575
IRAMBA	156,498	MERU	35,814	PIMBWE	11,479
YAO	144,198	RUANDA	35,175	WEMBA	11,438
MWERA	138,210	DIGO	35,134	IKIZU	11,229
ZIGUA	134,406	NYIKA	34,760	CONGO	11,153
PARE	126,048	NYAMWANGA	34,706	KAMBA	10,865
MAKUA	123,316	REGI	34,417	DOE	9,734
NYIKA	122,233	BONDEI	32,118	WANDA	9,477
RANGI	110,292	NDENDEULE	31,713	GANDA	9,459
NGINDO	88,397	SAGARA	31,609	TONGWE	8,746
KAGURU	86,936	KIMBU	31,149	BENDE	7,792
JITA	86,712	SANGU	29,889	SHIRAZI	7,176
FIPA	86,462	TUSI	28,138	RUNGWA	7,158
KURIA	85,090	MANYEMA	26,878	SHASHI	7,100
RUFIJI	79,498	SHASHI	25,691	MBUGWE	6,463
SUMBWA	76,435	MAMBWE	25,115	IKOMA	6,131
POGORO	74,047	ZANAKI	24,864	MATAMBWE	6,092
PANGWA	70,721	WANJI	24,283	KISII	5,291
NGONI	68,223	NDAMBA	21,951	JIJI	4,653
NYASA	65,514	MALILA	20,745	SONJO	4,593
KINGA	65,467	KONONGO	20,479	VINZA	4,135
				TOTAL BANTU	8,130,586

Tanzanian tribes
speaking as their mother tongue, i.e. first language
non-Bantu languages

IRAQW	135,142	SANDAWE	28,309	TATURU	11,372
LUO	82,876	WASI	13,996	KWAVI	7,378
ARUSHA	68,370	MBUGU	12,604	DOROBO	1,868
MASAI	62,180	BURUNGI	12,408	TOTAL NON-BANTU	479,075
BARABAIG	30,599	GOROWA	11,973		

IMPORTANT NOTE: This list (taken from the Tanzania census, cf.cap. A.III.1) should be used with care, since the nomenclature adopted is somewhat misleading. Some entries are given several times (e.g. Nyika, Shashi), others do not correspond to distinct language groups (e.g. Regi), while the status of still others is questionable (e.g. Konongo, Rongo).

3. Uganda (1959 census)

Total African population: 6,449,558

Ugandan tribes speaking as their mother tongue,
i.e. first language

Bantu languages		Non-Bantu languages	
GANDA	1,006,101	TESO	492,916
NKOLE	499,701	LANGO	330,348
SOGA	470,006	ACHOLI	264,871
KIGA	432,404	LUGBARA	205,443
RWANDA	362,399	KARAMOJONG	130,396
GISU	291,575	ALUR	94,221
TORO	183,492	MADI	71,923
NYORO	157,519	PADHOLA	69,327
RUNDI	136,515	KUMAM	53,174
KONJO	103,868	SEBEI	35,421
GWERE	91,298	KAKWA	25,587
NYULI	79,016	JONAM	24,685
AMBA	32,866	SUK	21,658
GWE	28,124	OTHERS	151,787
SAMIA	23,163	TOTAL NON-BANTU	1,971,757
OTHERS	579,754		
TOTAL BANTU	4,477,801		

II. Sociolinguistic Glossary

This is a selected list of terms and expressions used in the summary (cap. B) and appearing in the titles listed in the bibliography (cap. C). There is no universal agreement on these definitions (cf. sources: cap. A. III. 1. d). They are only meant as an aid for the non-specialized reader.

ARTIFICIAL language type (e.g. Esperanto, Interlingua, Volapük): a language which a) is not the result of a historico-cultural process of development; b) is standardized and has a highly simplified structure (in a sense, it is over-standardized); c) has not a community of native speakers; d) is not necessarily homogeneous. Artificial languages are created ad hoc, generally by an individual author, for express use as LINGUAE FRANCAE. Because of their very restricted use, however, they do not fulfil the intended function of linguae francae. In spite of their name, artificial languages are based on some NATURAL languages. cf. AUXILIARY language.

AUXILIARY language: An artificially devised lingua franca (see ARTIFICIAL language type) or a language which serves auxiliary purposes.

BILINGUALISM: The habitual use of two languages by the same individual or by the same speech community. A particular case of MULTILINGUALISM. However, it is sometimes used as synonymous with multilingualism.

CLASSICAL language type (e.g. classic Greek, Latin, Sanscrit): A language which a) is the result of a historico-cultural process of development through use; b) is standardized; c) has not an existing community of native speakers; d) is homogeneous.

CONTACT language: 'Contact language' is an ill-defined, unfortunate term, often used instead of LINGUA FRANCA, VEHICULAR LANGUAGE, TRADE LANGUAGE, etc.

CREOLE language type: A language which a) is the result of a historical process of development through use; b) is not standardized; c) has an existing community of native speakers; d) is not homogeneous. Creole is a secondary stage of development of a PIDGIN type language which has become the FIRST LANGUAGE of a particular speech community.

CULTURE-language (German: Kultursprache; e.g. English, French, German, Italian, Spanish): The term usually designates some of the WORLD languages which are the NATIVE languages of people with a highly developed culture. The term is, however, confusing because the modern sociological meaning of "culture" is devoid of any value judgement. In the modern sense all NATURAL languages are "culture-languages" because they arise from the cultural background of their native speakers. See also INDIGENOUS language.

DIALECT: A distinct variety of speech within a language, mostly developed because of geographical or social separation and/or linguistic interference.

DOMINANT language (in a country): A MAJOR language (or several major languages) can be naturally dominant over all other languages (including other major ones) because of a) the greater number of its speakers; b) the extent to which it is learned by speakers of different mother tongues in the same country. Cf. also NATIONAL language. A language can also become dominant because of its OFFICIAL functions.

EDUCATIONAL FUNCTION of a language: The use of a language as a medium of instruction at some level of the educational system.

FIRST language, see: MOTHER TONGUE

GROUP FUNCTION of a language: The use of a language primarily by the members of a single ethnic, cultural, social group or sub-group. The association between language and group can be so strong that the language with a group function may be taken as criterion for ascertaining group membership. Out-groupers might resist the adoption of a language for some general purposes because of its strong association with a particular group. The group function is generally occupied by STANDARD, VERNACULAR or CREOLE language types.

HOMOGENEOUS language: A language whose basic lexicon and basic grammatical structure derive from the same pre-stages of the language. Opposite to HYBRID language.

HOUSEHOLD language (e.g. Ki-Setla): A MARGINAL type of language. Household languages were developed between Europeans and their servants in colonial Africa and Asia.

HYBRID language: A language whose basic lexicon and basic grammatical structure derive from two different languages. The term is used as synonymous with MIXED, PIDGIN. Opposite to HOMOGENEOUS language.

INDIGENOUS language: The MOTHER TONGUE of a culturally and ethnically homogeneous group of people. The alternative term NATIVE language is fallen in disuse because of its association with colonial attitudes and the wrong assumption that the term should be opposite to CULTURE-language. See also TRIBAL language.

INTERNATIONAL language (e.g. English, French): A LINGUA FRANCA whose use is international (however, not all linguae francae are international). Alternative terms: UNIVERSAL language, language of WIDER COMMUNICATION, WORLD language. Opposite to LOCAL language.

LANGUAGE POLICY: Policy designed to influence the language situation in a country, mostly to solve problems of linguistic diversity, multilingualism. Language policies might aim to eliminate all but one language, preserve basically the existing diversity, promoting languages for special purposes (cf. EDUCATIONAL, LITERARY, OFFICIAL, RELIGIOUS, TECHNICAL FUNCTIONS).

LINGUA FRANCA (plural: linguae francae; e.g. Swahili, English in East Africa): Historically: The language used by the Crusaders (who were of different mother tongues) for communication among themselves. Lingua franca means literally "French language". It was probably a particular dialect of French which eventually died out. The present meaning of the term is "a language which is used habitually by people whose mother tongues are different in order to facilitate communication between them" (UNESCO, 1953, p.46). Any kind of language (ARTIFICIAL, CREOLE, NATURAL, PIDGIN, etc.) can become a lingua franca, i.e. come to be used across linguistic barriers. In the process of becoming a lingua franca, a language often loses some of its vocabulary or is simplified in its phonology and or grammar. However, it is not true that all linguae francae are pidgins. Though linguae francae frequently arise in a commercial environment, it is not necessary that they be used for commercial purposes. Cf. CONTACT language, TRADE language, VEHICULAR language, language of WIDER COMMUNICATION. Opposite to LOCAL language.

LINGUISTIC CONFLICT, see: MULTILINGUALISM

LINGUISTIC DIVERSITY (in a country): The degree to which different languages, dialects and speech varieties are spoken and the extent to which MULTILINGUALISM is spread among the inhabitants. Synonymous with LINGUISTIC HETEROGENEITY. Opposite to LINGUISTIC UNIFORMITY.

LINGUISTIC HETEROGENEITY, see: LINGUISTIC DIVERSITY

LINGUISTIC INTERFERENCE: The interaction between two or more languages spoken by the same individual or in the same SPEECH COMMUNITY. Linguistic interference over a longer period may lead to the formation of DIALECT and PIDGIN languages.

LINGUISTIC UNIFORMITY (in a country): The linguistic situation in which one language is enough to communicate and the incidence of multilingualism is low. Opposite to LINGUISTIC DIVERSITY.

LITERARY FUNCTION of a language: The use of a language primarily for literary or scholarly activities. The literary function is generally occupied by STANDARD or CLASSICAL language types.

LOCAL language: Opposite to INTERNATIONAL language, language of WIDER COMMUNICATION, in a certain sense also to LINGUA FRANCA.

MAJOR language (in a country): A language spoken by at least ten million people or one-tenth of the population. The number of major languages in a nation may vary from one to a dozen. Opposite to MINOR language. Cf. also DOMINANT language.

MARGINAL language type: A language which a) is not the result of a historico-cultural process of development; b) is not standardized; c) has not a community of native speakers; d) is not necessarily homogeneous. Marginal speech forms are tools of private communication between very limited numbers of individuals (cf. HOUSEHOLD language). A second meaning of the term "marginal language" is a language little known and little used by the population. In this sense in many new nations the OFFICIAL language is a marginal language (spoken by the elite only).

MINOR language (in a country): A language spoken by less than one-tenth of the population and less than ten million people. Opposite to MAJOR language.

MIXED language: Alternative term for HYBRID language and PIDGIN.

MODERNIZATION of a language: The planned development of a NATURAL language, undertaken by specialists, in order to make it adequate to modern requirements. It involves mainly the coinage of new words to cover concepts needed in economic, social and technological development. The modernization is mostly undertaken with LINGUAE FRANCAE, VERNACULARS, etc., which are to become an official language or be used for special purposes in a modern context.

MONOLINGUAL: Adjective to indicate a person or a community who habitually speaks one language only.

MOTHER TONGUE: The first language acquired by the individual, generally in the first 5 years of life and learnt in the contact with the mother (or substitute). Synonymous with FIRST language, PRIMARY language. Opposite to SECOND LANGUAGE.

MULTILINGUAL: Adjective to indicate a person or a community who habitually speaks several languages.

MULTILINGUALISM (in a country): The use of more than one language. Different languages might have different functions in the same multilingual area: EDUCATIONAL, GROUP, LITERARY, OFFICIAL, RELIGIOUS, TECHNICAL, WIDER COMMUNICATION. The multilingual situation in a speech community can be "stable", i.e. non changing, "recessive", or "dynamic". Multilingual situations tend to stabilize so that different languages used together are functionally non-competitive. LINGUISTIC CONFLICT occurs when this reciprocal network is broken down either by a natural historical process or by direct administrative intervention (e.g. a VERNACULAR language is officially replaced by a different STANDARD language in a particular group function). See also BILINGUALISM.

NATIONAL language: The naturally DOMINANT language of a nation. Not all countries have a national language, nor is the national language always the same as the OFFICIAL one.

NATIVE language, see INDIGENOUS language.

NATURAL language: Any language which is the result of a historico-cultural process of development. In this sense it is opposite to ARTIFICIAL language. On the other hand, artificial languages are based on natural languages. The term also indicates any language acquired by the normal process of enculturation (cf. MOTHER TONGUE, INDIGENOUS language).

OFFICIAL function of a language: The use of a language (often constitutionally specified) for political and cultural representation and/or for WIDER COMMUNICATION within the nation. In many countries several languages are used for different official purposes.

OFFICIAL language: A language used by constitution or law for official purposes (publication of official texts of laws or decrees, medium of instruction in government schools, military communication, etc.). The STANDARD and CLASSICAL language types are the most likely to be adopted as official languages in newly formed nations. If an official language is not the naturally DOMINANT language and has strong GROUP connotations, social and political tensions might arise. Cf. also NATIONAL language, OFFICIAL function of a language.

PIDGIN language type: A language which a) is the result of a historical process of development through use; b) is not standardized; c) has not a community of native speakers (is only spoken as a SECOND language); d) is not homogeneous (cf. HYBRID, MIXED). Pidgin represents a certain primary stage of development of a second language. When it becomes a FIRST language it may be called CREOLE. Most of the pidgin LINGUAE FRANCAE are based on some Indo-European language (Dutch, English, French, Portuguese, or Spanish) and are located adjacent to a marine expanse. Their history, their role in the speakers' lives, the linguistic and sociological concomitants in their use, are yet little known.

PIDGINIZED language, see: PIDGIN language type, HYBRID language.

PRIMARY language, see: FIRST language

RELIGIOUS FUNCTION of a language: The use of a language primarily in connection with practice of a religion. The religious function is generally occupied by STANDARD or CLASSICAL language types.

SECOND LANGUAGE: The language, or DIALECT, an individual learns in addition to his MOTHER TONGUE (FIRST or PRIMARY language) in order to communicate within his SPEECH COMMUNITY (mostly in a MULTILINGUAL area) or with another speech community. Second language learning can be informal (by unplanned imitation and actual use) or formal (e.g. in school). The development through use of a secondary language for WIDER COMMUNICATION might lead to the formation of PIDGIN and CREOLE language types.

SOCIAL PRESTIGE of language types: The order of potential social prestige attributed to the different language types is usually: STANDARD (highest) CLASSICAL, VERNACULAR, CREOLE, PIDGIN, ARTIFICIAL, MARGINAL (lowest).

SPEECH COMMUNITY: A group of people who use the same system (or systems) of speech-signals.

STANDARDIZATION of a language: The process by which a set of grammatical and lexical norms are codified with the aim that they should be formally accepted and learned by the users of the language. See also MODERNIZATION.

STANDARDIZED language: A language which has a codified set of grammatical and lexical norms.

STANDARD language type: A language which a) is the result of a historico-cultural process of development through use; b) is standardized; c) has an existing community of native speakers; d) is homogeneous.

TECHNICAL FUNCTION of a language: The use of a language primarily as an access to international technical and scientific literature. The technical function is generally occupied by STANDARD or ARTIFICIAL language types.

TRADE LANGUAGE (French: langue de traite): Usually a language not included among the world's majority languages, but used by some people as a SECOND LANGUAGE in commercial situations. All trade languages are LINGUAE FRANCAE.

TRIBAL language: The language of a tribe. Most tribal languages of Africa are VERNACULAR types. Often used as synonymous with INDIGENOUS language.

UNIVERSAL language, see INTERNATIONAL language

VEHICULAR language (German: Verkehrssprache): Mostly used as synonymous with LINGUA FRANCA, CONTACT language, TRADE language etc. The distinction between these terms is not clear.

VERNACULAR language type: A language which a) is the result of a historico-cultural process of development through use; b) is not standardized (it may, however, eventually become a standard language through the gradual modification and acceptance of its grammar and lexicon); c) has a community of native speakers; d) is homogeneous. See also TRIBAL language, INDIGENOUS language.

WIDER COMMUNICATION, language of: A language used for national or international communication and adopted by nations whose local languages are different. Cf. INTERNATIONAL language, LINGUA FRANCA. Opposite to LOCAL language.

WIDER COMMUNICATION function of a language: The use of a language for communication across language boundaries within a nation or between nations.

WORLD language, see: INTERNATIONAL language.

7

III. Selected Addresses

1. East Africa

Kenya, Nairobi:
East African Community, East African Literature Bureau, Box 30022
East African Academy, Box 7288
Ministry of Education, Curriculum Development and Research Centre, Box 30231
Survey of Language Use and Language Teaching in Eastern Africa, Box 30641 (C.L. LUTTON, B.S. NEALE, W. WHITELEY)
University College Nairobi, Box 30197 (Depts.: Education, English, Sociology; Institute for Development Studies; University College Library; etc.)
Regional Council for Education, Box 5869
Kenya Institute of Education, Box 30426
Kenyatta College, Box 3844
Kenya National Library Services, Box 30573
McMillan Memorial Library, Box 791
Literacy Centre of Kenya, Box 12511
Text Book Centre, Box 7540
United Nations Development Programme (UNDP), Box 30218
United Nations Educational, Scientific and Cultural Organization (UNESCO), Box 30592
British Council, Box 751
American Council on Education, Overseas Liaison Committee, Box 5869
United States Agency for International Development (USAID), Box 30137
United States Library of Congress Office, Box 30598
Government Printing and Stationery Department, Box 30128
East African Publishing House Ltd., Box 30571 (East Africa Journal)
Oxford University Press, Box 12532
E.S.A. Bookshop, Educational Suppliers and Booksellers, Box 30167

Tanzania (Note: if not specified, the addresses are in Dar es Salaam):
East African Community (Social and Research Services, Box 1002, Arusha; East African Literature Bureau, Box 1408, Dar es Salaam)
East African Academy, Box 35091 (President; Secr. of the Tanzania Branch)
Ministry of Education, Box 9121
University College Dar es Salaam (Depts.: Education, Box 35048, Language and Linguistics, Box 35040, Sociology, Box 35043; Institute of Swahili Research, Box 35091; Institute of Education, Box 35094; University College Library, Box 35092; Extra-Mural Studies, Box 35044; etc.)
Swahili National Council, Box 1752 (S. KOMBO)
Tanzania Society, Box 511 (Tanzania Notes and Records)
United Nations Organization (UNO), and United Nations Educational, Scientific and Cultural Organization (UNESCO), Box 9182
British Council, Box 9100
United States Agency for International Development (USAID), Box 9123
National Archives of Tanzania, Box 2006
Tanganyika Library Services, Box 9283
Government Printer, Box 9124
Dar es Salaam Bookshop, Box 9030

Uganda (Note: if not specified, the addresses are in Kampala):
East African Community, East African Literature Bureau, Box 1317
East African Academy, Box 1383 (Secr. of the Uganda Branch)
Ministry of Education, Box 7063
Makerere University College, Box 7062 (African Studies Programme; National Institute of Education; Faculty of Education; Faculty of Social Sciences; Teacher Education in East Africa, TEEA; Language Survey: C. CRIPER, R.M. GLICK, C.M.M. SCOTTON; Extra-Mural Studies, etc.)
Makerere Institute of Social Research (MISR), Box 16022
Makerere University Library, Box 16002
Buloba Language Unit (W.W. HARRISON, J. HEATON), Box 5256
Uganda Society, Box 4980 (Uganda Journal)
United Nations Development Programme (UNDP), Box 4046
United Nations Educational, Scientific and Cultural Organization (UNESCO), Box 4063
British Council, Box 914
United States Agency for International Development (USAID), Box 7007
Government Printer, Box 33, Entebbe
University Bookshop Makerere, Box 16031
Uganda Bookshops, Box 7145

2. Africa (outside East Africa)

Angola, Luanda: Instituto de Educação e Serviço Social Pio XII, Rua Guilhermo Capelo, 141

Burundi, Bujumbura: Université Officielle de Bujumbura, B.P. 1320

Congo, Democratic Republic of the, Kinshasa: Lovanium Université, Institut de Recherches Économiques et Sociales (IRES)

Ethiopia, Addis Ababa: Haile Sellassie I Univ., Box 1176 (Institute of Ethiopian Studies; Faculty of Education; Dept. of Anthropology and Sociology; etc.)
United Nations Economic Commission for Africa (UNECA), Library, Box 3001
British Council, Box 1043

Ghana, Accra: Univ. of Ghana, Box 60 (Dept. of Linguistics; Institute of African Studies; etc.)
Padmore Research Library on African Affairs, Box 2970

Ivory Coast, Abidjan: African-American Institute, B.P. 20894

Lesotho and Swaziland, Lesotho: Univ. of Botswana, P.O. Roma (School of Education)

Liberia, Monrovia: Dept. of Education

Madagascar, Tananarive: Bibliothèque Universitaire de Madagascar, B.P. 908

Malawi, Limbe: Univ. of Malawi, Soche Hill College, Box 496

Morocco, Tangier: Centre Africain de Formation et Recherche Administratives pour le Développement (CAFRAD), Box 310

Niger, Niamey: Centre Nigérian de Recherches en Sciences Humaines, B.P. 318
International Committee on Social Psychological Research in Developing Countries, B.P. 492

Nigeria: Univ. of Ibadan, Private Mail Bag 5, Ibadan (Nigerian Institute of Social and Economic Research; Institute of African Studies; Linguistic Dept., etc.)
Univ. of Lagos, School of Social Studies, Lagos
Ahmadu Bello Univ., P.M.B. 1044, Zaria

Rhodesia, Salisbury: Univ. College of Rhodesia, African Language Dept.

Rwanda, Butare: Université Nationale du Rwanda, B.P. 117

Senegal, Dakar: Institut Fondamental d'Afrique Noire (IFAN), B.P. 206

Sierra Leone, Freetown: Fourah Bay College, Library, Box 87

South Africa: Univ. of Cape Town, African Studies Dept., Orange Street, Cape Town
Univ. of the Witwatersrand, Milner Park, Johannesburg (Dept. of African Languages; African Studies Programme, etc.)

Sudan, Khartoum: Univ. of Khartoum, Faculty of Economic and Social Studies, Box 321

Tunisie, Tunis: Université de Tunis, Section de Linguistique, Ceres, 23 rue d'Espagne

Zambia, Lusaka: Univ. of Zambia, Box 900 (Institute of Social Research; School of Education; Extra-Mural Dept., African Adult Education; etc.)
National Archives of Zambia, Box RW 10, Ridgeway

3. America

Argentina, Buenos Aires: Centro de Estudios Africanos, Lavalle 1474,3°
Instituto Torcuato Di Tella, Centro de Investigaciones Sociales, Virrey del Pino 3230

Canada: Committee on African Studies in Canada, c/o Dept. of Political Economy, Univ. of Toronto, 100 St. George Street, Toronto 5, Ontario
Univ. of British Columbia, Dept. of Anthropology and Sociology, Vancouver
Ontario Institute for Studies in Education, 102 Bloor Street West, Toronto 5, Ontario
Laval Univ., International Center for Research on Bilingualism, Quebec (Ste-Foy)
Univ. of Montreal, C.P. 6128, Montreal Quebec (Depts.: Linguistics, Sociology, etc.)

Mexico: Instituto Linguístico de Verano, Apartado 22067, Mexico 22, D.F.

Peru: Universidad Nacional de Trujillo, Apartado 315, Trujillo

United States of America (USA):
California: Univ. of California, Berkeley, Cal. 94720 (Depts.: Anthropology, Linguistics, Sociology, Speech; Kroeber Anthropological Society; etc.)
Univ. of California, Davis, Cal. 95616 (Depts.: Anthropology, Psychology, Sociology, etc.)

California (continued)
Univ. of California (UCLA), Los Angeles, Cal. 90024 (Depts.: Anthrop., English, Linguistics, Psychology, Sociology; Program of African Studies; School of Education; etc.)
Center for Advanced Studies in the Behavioral Sciences, Palo Alto, Cal. 94305
Defense Language Institute, Swahili Dept., EEMED, Presidio of Monterey, Cal. 93940
San Francisco State College, Dept. of Sociology, San Francisco, Cal. 94132
Univ. of California, Dept. of Sociology, Santa Barbara, Cal. 93106
Stanford Univ., Stanford, Cal. 94305 (Committee on Linguistics; Hoover Institution, African Program; Dept. Anthropology, etc.)
Connecticut: Hartford Seminary Foundation, Dept. of Linguistics, 55 Elizabeth Street, Hartford, Conn. 06105
Yale Univ., New Haven, Conn. 06520 (Depts.: Anthropology, Sociology, etc.)
Human Relations Area Files, Box 2054, New Haven, Conn. 06520
Illinois: Illinois Inst. of Technology, Linguistics Section, Chicago, Ill. 60616.
Univ. of Chicago, Chicago, Ill. 60637 (Center of Comparative Education; Depts.: Anthropology, English, Linguistics, Sociology, etc.)
Northwestern Univ., Evanston, Ill. 60201 (Program of African Studies; Depts.: Anthropology, Linguistics, Psychology, etc.)
Univ. of Illinois, Urbana, Ill. 61801 (Depts.: Anthropology, Linguistics, Psychology, Sociology; College of Education; Institute of Communication Research; etc.)
Indiana: Indiana Univ., Bloomington, Ind. 47401 (Depts.: Anthropology, Linguistics, Sociology, African Studies Program; etc.)
Louisiana: Tulane Univ., New Orleans, Louis 70118 (Depts.: Anthropology, Sociology, etc.)
Maryland: Johns Hopkins Univ., Dept. of Social Relations, Baltimore, Maryland 21218
Massachusetts: Boston Univ., African Studies Center, 10 Lenox Street, Brookline, Mass. 02146
Harvard Univ., Cambridge, Mass. 02138 (Depts.: Education, Linguistics, Social Relations; Center for International Affairs; Graduate School of Education; Laboratory of Social Relations; etc.)
Conference of Directors of Economic and Social Research Institutes in Africa (CODESRIA), c/o International Development Studies Center, Fletcher School of Law and Diplomacy, Tufts Univ., Medford, Mass. 02155
African Education Program, Educational Services, Inc., 55, Chapel Street, Newton, Mass. 02158
Brandeis Univ., Waltham, Mass. 02154 (Depts.: Anthropology, Sociology, etc.)
Michigan: Univ. of Michigan, Ann Arbor, Mich. 48104 (Depts.: Anthropology, Linguistics, Psychology, Sociology, etc.)
Michigan State Univ. (MSU), East Lansing, Mich. 48823 (African Studies Center, Dept. of Linguistics; Inst. for International Studies in Education; etc.)
New York: Cornell Univ., Ithaca, N.Y. 14850 (Division of Modern Languages; Depts.: Anthropology, Linguistics, Psychology, Sociology, etc.)
African American Institute, 866 United Nations Plaza, New York, N.Y. 10017 (Educational Division)
African Studies Association, Research Liaison Committee, 622, West 113th Street, New York, N.Y. 10025
American Society for African Culture, 15 East 40th Street, New York, N.Y. 10016

New York (continued)
Columbia Univ., New York, N.Y. 10027 (Depts.: Linguistics, Sociology, etc.; Inst. of African Studies; School of International Affairs; Teachers College, Inst. for Education in Africa)
New York Public Library, 103 West 135th Street, New York, N.Y. 10030 (Schomburg Collection)
New York Univ., New York, N.Y. 10003 (Depts.: Anthropology, Sociology; School of Education, etc.)
The Ford Foundation, 320 East 43rd Street, New York, N.Y. 10017
Yeshiva Univ., 55 Fifth Ave., New York, N.Y. 10003 (Dept. of Educational Psychology)
Syracuse Univ., 119 College Place, Syracuse, N.Y. 13210 (Program of Eastern African Studies; Depts.: Anthropology, Sociology, etc.)
Pennsylvania: Univ. of Pennsylvania, Philadelphia, Penn. 19104 Depts.: Anthropology, Linguistics, etc.)
Texas: Univ. of Texas, Austin, Texas 78712 (Depts.: English, Linguistics, etc.)
Washington: Univ. of Washington, Seattle, Wash. 98105 (Depts.: Linguistics, Sociology, etc.)
African Bibliographic Center, Inc., P.O.Box 13096, Washington,D.C.
CARA-Africa Dept., 1717 Massachusetts Ave., N.W., Washington, D.C. 20036
Center for Applied Linguistics, 1717 Massachusetts Ave., N.W. Washington, D.C. 20036 (Educational Research Information Center, ERIC, Clearing house for Linguistics)
Library of Congress, Reference Dept., African Section, Washington 25, D.C. 20540
National Academy of Sciences, African Affairs, 2101 Constitution Ave., Washington, D.C.
The American University, School of International Service, African Area Studies Program, Washington, D.C. 20016
U.S. Department of State, Washington, D.C. 20520 (African Language Program, Foreign Service Institute; Office of External Research)
U.S. Agency for International Development (USAID), Washington, D.C. 20523
Wisconsin: Univ. of Wisconsin, Madison, Wisc. 53706 (Depts.: African Languages and Literature, Linguistics, Sociology, Center for the Study of Mass Communications; etc.)
NOTE: There are many other addresses in the U.S.A. relevant to African studies and sociolinguistics. Please, request the current membership lists of the African Studies Association, c/o Columbia Univ., McVickar Hall, New York, N.Y. 10025 and the Center for Applied Linguistics, 1717 Massachusetts Ave., N.W. Washington, D.C. 20036

Uruguay: Universidad de la República, Dept. de Linguística, Cerrito 73, Montevideo

West Indies: Univ. of the West Indies, Language Laboratory, Kingston 7, Jamaica

4. Asia

India: Delhi Univ., Dept. of Linguistics, Delhi 6
Indian Council for Africa, 5 Balvantray Mehta Lane (Curzon Lane), New Delhi 1

Israel: Hebrew Univ. Jerusalem (Depts.: Linguistics, Psychology; Inst. of Asian and African Studies, etc.)
Univ. of Tel-Aviv, Dept. of Middle Eastern and African Studies, Tel-Aviv

Japan: Africa Research Association, Kyoto Univ., Kyoto
Japanese Association of Africanists, c/o The Room of Geography, Dept. of Physical Science, Tokyo Univ., 1-3-7 Hongo, Bunkyo-Ku, Tokyo
Africa Society of Japan, Han-Ei Kotohira-Cho Building No. 30, Shiba Kotohira-Cho, Minato-Ku, Tokyo

Korea, Taegu: Kyungpook National Univ., Dept. of Sociology

5. Australia

Australian National Univ., Box 4, Canberra, A.C.T. (Depts.: Anthropology, Linguistics, Sociology, etc.)
Univ. of Sydney, Dept. of Oceanic Languages, Sydney

6. Europe

Austria: Afro-Asiatisches Institut, Dokumentationszentrum, Türkenstr. 3, Wien IX
Ethnologisches Institut, Universität Wien, Dr. Karl Lueger Ring, Wien I

Belgium: Centre de Documentation Économique et Sociale Africaine (CEDESA)/ Centre International de Documentation Économique et Sociale Africaine (CIDESA), 42, Rue du Commerce, Bruxelles 4
Centre de Documentation Africaine, Bibliothèque Royale de Belgique, 4, Boul. de l'Empereur, Bruxelles 1
Institut International des Civilisations Différentes (INCIDI), 11, Boul. de Waterloo, Bruxelles

Britain: Univ. of Birmingham, Birmingham 15 (Centre of West African Studies, African Studies Association of the United Kingdom; Education Dept., etc.)
Univ. of Bristol, Inst. of Education
Univ. of Cambridge, African Studies Centre, Sidgwick Ave.,Cambridge
Univ. of Edinburgh, 14 Buccleuch Place, Edinburgh 8 (Depts.: Applied Linguistics, Phonetics, etc.)
Univ. of Leeds, Leeds 2, LS2 9JT (School of English, Phonetics Dept., etc.)
Univ. of London, London W.C. 1: School of Oriental and African Studies (SOAS), Africa Dept.; Institute of Education; Institute of Commonwealth Studies; Standing Conference of Library Materials on Africa (SCOLMA)
Africa Research Bureau Ltd., 11 Oryden Chambers, 119 Oxford Street, London, W.1
Commonwealth Institute, Kensington High Street, London, W.8
Institute of Race Relations, 36 Jermyn Street, London, S.W.1
International African Institute (IAI), St. Dunstan's Chambers, 10-11 Fetter Lane, Fleet Street, London, E.C.4
Overseas Development Institute Ltd. (ODI), 160 Piccadilly, London, W.1

Britain (continued)
Royal Anthropological Institute of Great Britain and Ireland,
21, Bedford Square, London, W.C.1
Royal African Society, c/o Royal Commonwealth Society, 18
Northumberland Ave., London, W.C.2
Scientific Council for Africa South of the Sahara (CCTA/CSA),
Watergate House, York Buildings, London, W.C.2
Manchester Univ., Development Documentation Centre, Manchester 13
Institute of Commonwealth Studies, Oxford
Univ. of Sussex, Brighton, Sussex (Inst. of Development Studies;
School of African and Asian Studies)
Univ. of York, Heslington, York (Depts.: Language, Sociology, etc.)

Bulgaria: Centre of Scientific Research for Africa and Asia,
Latinka 2, Sofia 13

Czechoslovakia: Czechoslovak Academy of Sciences, Inst. for Ethnography and Folklore, Lazarska 8, Prague 2

Denmark: Univ. of Copenhagen, Frue Plads, Copenhagen K

France: Centre d'Analyse et de Recherche Documentaires sur l'Afrique
Noire (CARDAN), 293 Ave. Daumesnil, XIIe Paris
Centre d'Étude et de Documentation sur l'Afrique et l'Outre-Mer
(CEDAOM), 29-31 Quai Voltaire, VIIe Paris
Centre International d'Études des Relations entre Groupes Ethniques,
4, Rue de Chevreuse, VIe Paris
École des Langues Orientales Vivantes, 2 rue de Lille 75, VIIe
Paris
École Pratique des Hautes Études, 20 Rue de la Baume, VIIIe Paris
(Centre d'Études Africaines; Conseil International des Sciences
Sociales, etc.)
International Council for Philosophy and Humanistic Studies,
Maison de l'Unesco, 6, Rue Franklin, XVIe Paris
La Documentation Africaine (EDIAFRIC), 57 Ave. Iéna, XVIe Paris
Musée de l'Homme: Département de l'Afrique Noire, Palais de
Chaillot; Société des Africanistes, Place du Trocadéro 75, XVIe
Paris
United Nations Educational, Scientific and Cultural Organization
(UNESCO), Place de Fontenoy, VIIe Paris (Dept. of Cultural
Activities, African Languages Programme, etc.)

German Democratic Republic (East): Karl-Marx-Universität, Afrika
Institut, Leipzig W 31, Karl-Heine-Str. 22b

German Federal Republic (West): Deutsche Stiftung für Entwicklungsländer (German Foundation for Developing Countries), Dokumentation,
53 Bonn, Blücherstr. 16
Deutsche Afrika-Gesellachaft e.V., Heinrich-Barth-Institut, 53 Bonn,
Markt 10-12
Deutsche Gesellschaft für Völkerkunde, c/o Seminar für Völkerkunde,
53 Bonn, Liebfrauenweg 7
Forschungsstelle der Friedrich-Ebert-Stiftung e.V., 53 Bonn,
Koblenzerstr. 75
Frobenius-Institut, Universität Frankfurt, 6 Frankfurt a.M.,
Liebigstr. 41
Arnold Bergstraesser Institut für kulturwissenschaftliche Forschung,
78 Freiburg i.Br., Erbprinzenstr. 18
Afrika-Verein e.V., 2 Hamburg 36, Schleusenbrücke 1
Deutsches Institut für Afrika-Forschung e.V., 2 Hamburg 11, Kl.
Johannisstr. 9

German (continued)
Universität Köln: Seminar für vergleichende Sprachwissenschaft, Seminar für Soziologie, 5 Köln-Lindenthal, Meister-Ekkhart-Str.;
Forschungsinstitut für Soziologie, 3 Köln-Solz, Zülpicher Str. 182
Forschungsstelle für Nationalitälen- und Sprachenfragen, 355 Marburg-Lahn, Rotenberg 21

Greece: Royal National Foundation, Philellinon Street 118, Athens

Hungary: Hungarian Academy of Sciences, Centre for Afro-Asian Research, Budapest XII, Kálló Esperes u. 15

Italy: Instituto Italiano per l'Africa, via Ulisse Aldrovandi 16,Roma
Italian Centre for Cultural Relations with the Swahili Area, Casella Postale 2437, Roma
Istituto Superiore di Scienze Sociali, via Verdi 26, Trento
NOTE: The numerous institutes of Linguistics at Italian universities are not listed here.

Jugoslavia: Institut za Prouçavanje Afrike, Zagreb, 8 Maja br.82/II

Netherlands: Centrum voor de Studie van het Onderwijs in Veranderende Maatschappijen, c/o Kon. Inst. voor de Tropen, Linnaeusstraat 2 A, Amsterdam-5
Afrika-Studiecentrum, Stationsplein 10, Leiden

Norway: Chr.Michelsens Institutt, Kalvdalsvei 12, Bergen
Univ. of Bergen, Dept. of Social Anthropology, Christiesgt. 15, Bergen
Norsk Utenrikspolitisk Institutt, Postboks 7178, Oslo 3

Poland: Centre of African Studies, Uniwersytet Warszawski, Warszawa, Ul, Krakowskie-Przedmiescie Nr. 26/28

Portugal: Universidade de Coimbra, Faculdade de Letras, Coimbra
Centro de Documentação Científica Ultramarina (CDCU), Ministério do Ultramar, Lisboa 3

Spain: Instituto de Estudios Africanos (IDEA), Paseo de la Castellana 5, Madrid 1

Sweden: Scandinavian Institute of African Studies, P.O.Box 345, Uppsala 1

Switzerland: Geneva-Africa Institute, 2-4 Route de Drize, Geneva

Union of Soviet Socialist Republics (USSR): Univ. of Kiev, Institut Yazikoznaniya, Kiev
Univ. of Leningrad, Universitetskaya nab. 5, Leningrad (Institut Yazikoznaniya; Africa Institute, etc.)
Academy of Sciences, Volkhonka 14, Moscow G-19 (Institut Yazikoznaniya; Africa Institute: 16, Starokonusheny, Moscow; etc.)

EARIC
P.O.Box 30756
Nairobi, Kenya

Country: ....
Interests: ....
Activity: ....
(Do not fill in)

UNFORTUNATELY

we are not able to send you further EARIC Information Circulars unless you do the following for us: a) Please, send us all the information you can on any research or activity in the field of development in which you personally and your organization are engaged with reference to Africa from early 1967 (incl. planned projects): annual reports, lists of publications, mimeographed or type-written descriptions, etc.; b) Please, let us know whether you are in a position to send us some of your publications on an exchange basis; c) Please, fill in completely (using typescript or block letters) and return this sheet to us.

1. Name: ....
   (Person or institution to which circulars should be sent; see also question no. 8)

2. Mailing address: ....
   ....

3. Field(s) of activity within African studies and/or development:
   ....
   ....
   ....

4. Geographical area of these activities: ....
   ....

5. Could you, please, give us any constructive criticism as to this second EARIC Information Circular: general impression, selection system, missing data, errors and your suggestions (Use extra sheets if necessary):
   ....
   ....
   ....
   ....

6. If other persons or departments of your organization (or other organizations) wish to obtain EARIC Information Circulars, please, fill in here. The data needed are: full name, mailing address, interests within the field of African studies and development.
   a) ....
   ....
   b) ....
   ....
   c) ....
   ....

P.T.O.

7. We are preparing further bibliographical information circulars and would like very much to establish an order of topic priorities in keeping with users' actual needs. All these bibliographies will comprehensively cover Kenya, Tanzania and Uganda (including works referring to a wider area, if relevant to East Africa) within the period 1946-1967 (coverage: about 85% of all published articles and books) and, so far as the data will be available, also 1968-1969 up to date. The list below is just a small selection of possible topics provided for illustration.

Please, number the topics listed below in the order of priority corresponding to your interest and need for bibliographical information (1 is the highest priority, 46 the lowest). Leave out those topics in which you are not interested and write further topics of your interest on the empty lines giving them priority numbers. Please, use each priority number only once. General remarks such as "I am interested in all" or crosses do not help us. Please, make an effort and we shall send you all Circulars dealing with topics which you marked with a priority number.

No.

... Housing
... Language use (Circ. 2)
... Co-operatives
... Urban development
... Settlement schemes
... Religious movements
... Language teaching (Circ.2)
... Foreign aid
... Position of women
... Cash crop production
... Taxation
... Population trends
... Music and dance
... Political systems
... Development planning
... History
... East African unity
... Transport
... Family planning
... Adult education
... African entrepreneurship
... Labour migration
... Saving and investment

No.

... African socialism
... Community development
... Employment
... Land tenure
... Marketing
... Africanization
... Non-African minorities
... Constitutions
... Trade-unions
... Industrialization
... Health education
... Criminality
... Psychological studies
... Legal problems
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8. a) Name: ....
(Person filling in this questionnaire, if different from the name given to question no. 1)

b) Mailing address: ....